

## Preparations for the Change of Dispensations

Exodus 19

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**At Mt. Sinai God made a conditional covenant with the people of Israel.**

Covenant: a formal, solemn and binding agreement or promise. (testament)

Suzerainty: a covenant or treaty between two unequal powers.

A preamble (v. 3b)

Historical Prolog (v. 4)

Stipulations (v. 5a)

Blessings (v. 5b-6)

Acceptance (v. 7-8)

A Conditional Covenant: If you do this, I will do that.

An Unconditional Covenant: no preconditions or stipulations involved.

### **The Covenants:**

**Adamic Covenant** (Genesis 1:26-3:19).

**Noahic Covenant** (Genesis 9)

**Abrahamic Covenant** (Genesis 12:1-7; 13:14-17; 15; 17:1-14; 22:15-18)

- Abraham's name would be made great (Genesis 12:2)
- Abraham would have many physical descendants (Genesis 13:16)
- Abraham would be the father of a multitude of nations (Genesis 17:4-5)
- Abraham's descendants would receive the Promised Land (Genesis 12:7; 13:14-15; 15:18-21)
- Through Abraham's line all the families of the world will be blessed (Genesis 12:3; 22:18).

**Mosaic Covenant** (Exodus 20; Deuteronomy 11)

See, I am setting before you today a blessing and a curse—the blessing if you obey the commands of the LORD your God that I am giving you today; the curse if you disobey the commands of the LORD your God and turn from the way that I command you today by following other gods, which you have not known. (Deuteronomy 11:26-28)

**Palestinian Covenant** (Deuteronomy 30:1-10).

... the LORD your God will restore your fortunes and have compassion on you and gather you again from all the nations where he scattered you. Even if you have been banished to the most

distant land under the heavens, from there the LORD your God will gather you and bring you back. He will bring you to the land that belonged to your ancestors, and you will take possession of it. He will make you more prosperous and numerous than your ancestors. The LORD your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live. (Deuteronomy 30:3-6)

**Davidic Covenant** (2 Samuel 7:8-16)

**New Covenant** (Jeremiah 31:31-34).

**I. Israel would encamp near Mount Sinai for eleven months while the Mosaic Law was given and the ark, the tabernacle and all its equipment were completed. (v. 19:1-2)**

When the LORD saw that he had gone over to look, God called to him from within the bush, “Moses! Moses!”

And Moses said, “Here I am.”

“Do not come any closer,” God said. “Take off your sandals, for the place where you are standing is holy ground.” Then he said, “I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.” At this, Moses hid his face, because he was afraid to look at God. (Exodus 3:4-6)

So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.” But Moses said to God, “Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?”

And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.” (Exodus 3:10-12)

When Moses went up on the mountain, the cloud covered it, and the glory of the LORD settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the LORD called to Moses from within the cloud. To the Israelites the glory of the LORD looked like a consuming fire on top of the mountain. Then Moses entered the cloud as he went on up the mountain. And he stayed on the mountain forty days and forty nights. (Exodus 24:15-18)

On the twentieth day of the second month of the second year, the cloud lifted from above the tabernacle of the covenant law. Then the Israelites set out from the Desert of Sinai and traveled from place to place until the cloud came to rest in the Desert of Paran. They set out, this first time, at the LORD’s command through Moses. (Numbers 10:11-13)

**II. At Sinai Yahweh initiated the Dispensation of Law. (v. 3-6)**

**1. Israel would be God’s treasured possession**

**2. Israel would be kingdom of priests**

### 3. Israel would be holy nation

Got Questions: “A dispensation is a way of ordering things—an administration, a system, or a management. In theology, a dispensation is the divine administration of a period of time; each dispensation is a divinely appointed age.

- A consistently literal interpretation of Scripture, especially Bible prophecy.
- A distinction between Israel and the NT Church in God’s plans and programs

Each Dispensation contains

A stewardship

A responsibility

A failure

A judgment

Grace given to carry on

#### **The Seven Dispensations:**

**Innocence** - Genesis 1:28 to 3:19

*Stewards:* Adam and Eve

*The Period:* From the creation of man to his temptation and fall

*Responsibility:* To obey God (Genesis 1:26-28; 2:15-17)

*Failure:* Disobedience (Genesis 3:1-6)

*Judgment:* Curse and death (Genesis 3:7-19)

*Grace:* A new chance and the promise of a Redeemer (Genesis 3:15)

*Covenant:* Adamic

**Conscience** - Genesis 3:23 to 8:19

*Stewards:* Cain and Seth and their families

*The Period:* From man’s expulsion from the Garden of Eden until the Flood, roughly 1,650 years

*Responsibility:* To do good and offer blood sacrifices (Genesis 3:7, 22; 4:4)

*Failure:* Wickedness (Genesis 6:5-6, 11, 12)

*Judgment:* The worldwide Flood (Genesis 6:7, 13; 7:11-14)

*Grace:* Noah and his family are saved (Genesis 6:8-9; 7:1; 8:1)

*Covenant:* Noahic

**Human Government** - Genesis 8:20 to 11:9

*Stewards:* Noah and his descendants

*The Period:* From the Flood to the confusion of tongues at Babel, about 429 years

*Responsibility:* To scatter and multiply (Genesis 9)

*Failure:* Refusal to scatter and the building of the tower of Babel (Genesis 11:1-4)

*Judgment:* Confusion of languages (Genesis 11:5-9)

*Grace:* Abraham is chosen—the start of the Jewish race (Genesis 12:1-3)

*Covenant:* Abrahamic (as this dispensation closes)

**Promise** - Genesis 11:10 to Exodus 19:4.

*Stewards:* The patriarchs Abraham, Isaac and Jacob

*The Period:* From the call of Abraham to Israel's arrival at Mt. Sinai, roughly 430 years

*Responsibility:* Dwell in Canaan (Genesis 12:1-7)

*Failure:* Dwelt in Egypt (Genesis 12:10; 46:6)

*Judgment:* Egyptian bondage (Exodus 1:8-14)

*Grace:* Moses the deliverer is sent (Exodus 3:6-10)

*Covenant:* Abrahamic

**Law** - Exodus 19:5 to John 19:30.

*Stewards:* Moses and the children of Israel as a nation at Mt. Sinai

*The Period:* from Mt. Sinai until Christ Jesus fulfilled the Law with His death

*Responsibility:* Keep the whole Law (Exodus 19:3-8)

*Failure:* The Law was broken (2 Kings 17:7-20)

*Judgment:* Worldwide dispersion (Deuteronomy 28:63-66; Luke 21:20-24)

*Grace:* The promised Savior is sent (Isaiah 9:6-7; Galatians 4:4-5)

*Covenant:* Mosaic, Palestinian

**Grace** - (John 19:31 to Revelation 3:22).

*Stewards:* The church. All believers are ministers of their spiritual fruit and a "holy nation" (1 Peter 2:9)

*The Period:* From the Day of Pentecost (Acts 2) to the Rapture (1 Thessalonians 4:13-18), a period of nearly 2,000 years and counting

*Responsibility:* To be perfected by sanctification; to love one another; to exhibit ever-increasing godliness (1 Thessalonians 4:3; 2 John 1:5)

*Failure:* A lack of maturity; worldliness; many churches falling into apostasy (Galatians 5:4; 2 Timothy 3:1-5)

*Judgment:* The blindness of apostasy and false doctrine (2 Thessalonians 2:3; 2 Timothy 4:3)

*Grace:* Forgiveness of sins through Christ Jesus (1 John 1:3-7; John 14:20)

*Covenant:* New

**The Millennial Kingdom** - Revelation 20:1-10

*Stewards:* The resurrected Old Testament saints, the glorified Church, and survivors of the Tribulation and their descendants

*The Period:* From the Second Coming of Jesus Christ until the final rebellion, a period of one thousand years

*Responsibility:* To be obedient, remain undefiled, and worship the Lord Jesus (Isaiah 11:3-5; Zechariah 14:9)

*Failure:* After Satan is loosed from the Abyss, sinful man rebels one more time (Revelation 20:7-9)

*Judgment:* Fire from God; the Great White Throne Judgment (Revelation 20:9-15)

*Grace:* Jesus Christ restores creation and rules righteously in Israel, with all saints assisting (Isaiah 11:1-5; Matthew 25:31-46; Revelation 20)

*Covenant:* not specified

### **III. Was the dispensation of Mosaic Law meant to provide a means of salvation? NO!**

Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin. (Romans 3:20)

For if a law had been given that could impart life, then righteousness would certainly have come by the law. (Galatians 3:12)

...for if righteousness could be gained through the law, Christ died for nothing!" (Galatians 2:21)

If the ministry that brought condemnation was glorious, how much more glorious is the ministry that brings righteousness! (2 Corinthians 3:9)

For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." Clearly no one who relies on the law is justified before God, because "the righteous will live by faith." The law is not based on faith; on the contrary, it says, "The person who does these things will live by them." Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a pole." He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit. (Galatians 3:11-14)

I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. (Matthew 8:11)

We have been saying that Abraham's faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. And he is then also the father of the circumcised who not only are circumcised but who also follow in the footsteps of the faith that our father Abraham had before he was circumcised.

It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. For if those who depend on the law are heirs, faith means nothing and the promise is worthless, because the law brings wrath. And where there is no law there is no transgression.

Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all. As it is written: "I have made you a father of many

nations.” He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not.

Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, “So shall your offspring be.” (Romans 4:9b-18)

What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; but the people of Israel, who pursued the law as the way of righteousness, have not attained their goal. Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the stumbling stone. As it is written:

“See, I lay in Zion a stone that causes people to stumble  
and a rock that makes them fall,  
and the one who believes in him will never be put to shame.” (Romans 9:30-33)